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sacrificed, if need be, to the social interest? This is a question of general ethics, into which, indeed, fundamental political problems in general finally resolve themselves.

Other points in this valuable and learned work we are obliged to pass over, and they may be said to concern the student of politics proper rather than the student of ethics. The titles of the later chapters are "The Nature of Law," "Analytical Jurisprudence," "The Power of the State: Sovereignty," "The Nature of the Composite State," "Location of Sovereignty in the Body Politic," "The Aims of the State," "Governments: their Classification," "Recapitulation: Present Political Characteristics and Tendencies." One question we may, however, ask: Why distinguish "purely political" matters from "economic matters" (pp. 342, 343)? Is there any theoretical line of division? If economic matters "are anywise directed by the state," why do they not become as much "political" as wars or treaties or the maintenance of public order? Is not "political" whatever the *state* does as distinguished from private agencies?

WILLIAM M. SALTER.

PHILADELPHIA.

THE GREEK THEORY OF THE STATE AND THE NONCONFORMIST CONSCIENCE. A Socialistic Defence of some Ancient Institutions. By Charles John Shebbeare, B.A., Christ Church, Oxford. London: Methuen & Co., 36 Essex St., W. C., 1895.

This book is one of that most aggravating class in which some of the best things in life are so misused and misunderstood that one is tempted to wish that a knowledge (a *little* knowledge) of these things could be withheld from such folk as the writer.

Aristotle's famous saying that "society originates for the sake of life, but is for the sake of good life," is taken to mean that "the state" should concern itself directly with every department of human life that can be shown to contribute to the "good life" of its citizens. Starting with this confusion of end and means, the writer appeals to the "Nonconformist Conscience," which, he says, by its condemnation of Mr. Parnell, in 1890, stands committed to the view he advocates, and urges that Nonconformists should help him in supporting the House of Lords, the Established Church, Sport, and "High Fashion" (whatever exactly that may mean).

The arguments dealing with the relation of these four "departments" to the good life are neither very clear nor very cogent,

and it would have been well, in the interests of that "Socialism" in whose name Mr. Shebbeare claims to speak, if he had studied a little more the nature of the Greek ideal, the English Constitution, the good life, and the relation between these.

It is unfortunate that this adventure has miscarried, for good work might be done in pointing out how certain genuinely socialistic characteristics, not only of the Greek theory of the state, but of the Greek practice, might, with advantage to the good life, be developed in our English politics.

MARY GILLILAND HUSBAND.

LONDON.

THE RELIGIONS OF INDIA. By Edward Washburn Hopkins. In the Series of "Handbooks on the History of Religions." Edited by Morris Jastrow, Jr. Ginn & Co., 1896. 12mo. Cloth. Pp. xvi., 612.

The growing interest in the historical study of religions as a special branch of scientific investigation has already been shown by the fact that several European and American universities have established professorial chairs in this department, or have endowed lectureships with a view to encouraging researches in the field. New evidence of the interest that is taken in the subject in America is given by the appearance of the first volume of a series of "Handbooks on the History of Religions," published by Ginn & Co., under the editorship of Professor Morris Jastrow, Jr., of the University of Pennsylvania. The aim of the series is to provide for each of the principal ancient and non-Christian religions a manual that shall serve both as a text-book for the student and as a book of reference for the general reader. Among the religions for the presentation of which the editor has already arranged, are: Babylonia and Assyria, Egypt, Persia, the Ancient Teutons, and also for a general volume which shall serve as an introduction to the history of religions. The editor has been happy in his choice of India as the first book to appear in the series, and he has been fortunate in the choice of the investigator to whose charge the execution of the task was intrusted.

Professor E. W. Hopkins, formerly of Bryn Mawr College, is a scholar too well known in philological circles, both abroad and at home, to need other mention than that he was the one who was called to fill the chair at Yale University left vacant by